

فاتحہ کا طریقہ

# *Method of Fatiha*

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مکتبۃ الدین  
Dawat-e-Islami

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī داعیۃ بَرَکَاتُہُمُ الْعَالِیَہ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Ṣawāb.

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## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before studying a religious book or Islamic lesson, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will remember whatever you study.

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ عَلَيْنَا  
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

**Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!**

(Al-Mustatraf, VI, P40, Dar-ul-Fikr, Beirut)

**Note:** Recite Durūd Sharīf once before and after the Du'a.

## *Transliteration Chart*

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v, W/w
ت	T/t	ش	Sh/sh	و	
ٹ	Ĥ/ĥ	ص	Ş/ş	ه / و / ة	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	T/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَہ	Ā/ā

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## METHOD OF FĀTIḤĀH

Those whose parents or anyone of them has passed away should not be heedless of them. They should visit their parents' graves and keep making Iṣāl-e-Šawāb. Here are five blessed sayings of the Holy

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

### 1. Šawāb of an Accepted Ḥajj

“Anyone visiting the graves of one of or both of his parents with the intention of Šawāb will earn the Šawāb of an accepted Ḥajj and the one visiting their graves in abundance, angels will come to visit his grave (when he dies).” (*Kanz-ul-‘Ummāl*, V16, P200, *Hadīṣ* 45536, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### 2. Reward of Ten Ḥajj

“The one who performs Ḥajj on behalf of his father or mother, Ḥajj would get offered on their behalf and he himself will gain Šawāb of ten Ḥajj.” (*Dar-e-Qutnī*, V2, P229, *Hadīṣ* 2587)

سَيُحْيِيَنَّ اللَّهُ عَٰزِمًا! Whenever someone gets the privilege of performing Nafl Ḥajj he should make the intention of performing it on behalf of his deceased parents so that they would also gain the Šawāb of Ḥajj. The one doing so will get Šawāb of ten Ḥajj. If either of the parents passed away without performing Ḥajj despite it being Farḍ, one should get the privilege of performing ‘Ḥajj-e-Badal’ on behalf of his deceased parents. (Details of ‘Ḥajj-e-Badal’ can be found in the book ‘Rafīq-ul-Ḥarāmāin’).

### 3. Charity on Behalf of Parents

“Whenever anyone of you donates Nafl charity, he should do so on behalf of his parents so that they would also gain its Šawāb without any reduction in the Šawāb of the donor.”

(*Shu‘ub-ul-Imān*, V6, P205, Ḥadīṣ 7911, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

### 4. A Cause of Reduction in Sustenance

“When a person abandons making supplication for his parents, his sustenance is cut off.” (*Kanz-ul-‘Ummāl*, V16, P201, Ḥadīṣ 45548, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

### 5. Excellence of Visiting Graves on Friday

“The one who visits the grave of either of or both of his parents on Friday and recites Sūrah Yāsīn over there will be forgiven.”

(*Ibn A‘di fil Kamil*, V6, P260, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is enormous. The portals of His mercy and bounties are open even for the

Muslims who have passed away. Here is a narration about the immense mercy of Allah ﷺ. Read and rejoice!

## Shrouds Torn off

Ḥaḍrat Sayyidunā Armiyā ﷺ, a Prophet of Allah ﷺ, once passed by the graves of some people who were being tormented; a year later, when he passed by the same graves again, he noticed that there was no punishment. He implored in the court of Allah ﷺ, ‘Yā Allah ﷺ! Previously, they were being punished but now their punishment has come to an end (what is the reason?)!’ A voice said, “O Armiyā! Their shrouds tore to pieces, their hair fell out and their graves were obliterated, so I had mercy on them and I have mercy on such people.” (*Sharḥ-us-Ṣudūr*, P313, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

*Read the excellence of Conveying Ṣawāb and rejoice.*

## The Blessings of Du’ā (Supplication)

The Holy Prophet ﷺ said, “My Ummaḥ will enter grave with their sins but it will come out of graves without sins as their sins are forgiven by virtue of the supplications of the Muslims.” (*Ṭabarānī Awsaṭ*, VI, P509, *Ḥadīṣ* 1879)

## Waiting for Iṣāl-e-Ṣawāb<sup>1</sup>

The beloved and blessed Prophet ﷺ said, “The state of a deceased person in his grave is like that of a drowning

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<sup>1</sup> The act of sending the reward of good deeds.

man; he waits anxiously for supplication from his father, mother, brother or friend; when anyone's supplication reaches him, he finds it better than the world & whatever is in it. Allah عَزَّوَجَلَّ bestows the Ṣawāb gifted by alive relatives upon the deceased like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them.” (*Bayḥaqī Shu'ub-ul-Imān*, V6, P203, Ḥadīṣ 7905, *Dār-ul-Kutub-ul-‘Ilmiyyah Beirut*)

## Excellence of Supplicating for Forgiveness

‘Anyone who makes the supplication of forgiveness for all the Muslim men and women, Allah عَزَّوَجَلَّ writes a good deed for him in return for each and every Muslim men and women.’  
(*Majma’-uz-Zawāid*, V10, P352, Ḥadīṣ 17598)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## An Easy Way to Earn Billions of Good Deeds

Dear Islamic brothers! Sway with delight! We have got an easy way of earning millions and billions of good deeds! Obviously, there are millions of Muslims in the world at the moment and billions of Muslims have passed away. Therefore, if we make supplication of forgiveness for the whole Ummah, we will attain the treasure of billions of good deeds. I have written below a supplication for myself as well as for all the Muslim men and women; recite it (with Durūd Sharīf once before and after the supplication), اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we will get hoards of good deeds.



اللَّهُمَّ اغْفِرْ لِي وَلِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

Translation: (Yā Allah عَزَّوَجَلَّ! Forgive me and every Muslim man and woman)

أَمِينَ يَا نَبِيَّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite the foregoing supplication in Arabic or English or in both languages right now and, if possible, make it your habit to recite it after five daily Ṣalāḥ.

*Bay sabab bakhsh day naḥ pūch ‘amal*

*Nām Ghaffār ḥay tayrā Yā Rab عَزَّوَجَلَّ*

*Forgive us without holding us accountable; Your name is Ghaffār, Yā Rab عَزَّوَجَلَّ!*

## Refulgent Attire

Once a saint saw his deceased brother in a dream and asked, “Does the supplication of the living people reach you (the dead)?” He replied, “Yes. By Allah عَزَّوَجَلَّ! The supplication comes to us in the form of refulgent attire that we wear.” (*Sharḥ-us-Sudūr*, P305)

## Refulgent Tray

When anyone sends the Ṣawāb of good deeds to a deceased person, Jibrāil عَلَيْهِ السَّلَام places the Ṣawāb in a refulgent tray and stands with it near the grave and says, “O dweller of this grave!

Your kin has sent a gift, receive it.” On hearing this, he becomes happy whereas his neighbours (the deceased of his neighbouring graves) feel grieved on their deprivation. (*Sharḥ-us-Ṣudūr*, P308)

*Qabr mayn Āḥ Ghup Andḥaīrā ḥay*  
*Fazl say kar day chāndnā Yā Rab عَزَّوَجَلَّ*

*Ah! There is stark darkness in the grave; brighten it with Your bounty, Yā Rab!*

## Šawāb Equal to the Number of Deceased

The one who recites Sūrah Ikhlāṣ eleven times in a graveyard and sends its Šawāb to the dead, he will get the recompense equal to the number of all the dead (buried in the graveyard).

(*Kashf-ul-Khifā*, V2, P371, *Mu’assasat-ur-Risālah Beirut*)

## Deceased Intercede

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who passes by a cemetery and recites Sūrah Fātiḥah, Sūrah Ikhlāṣ and Sūrah Takāṣur over there and then makes the supplication: ‘Yā Allah عَزَّوَجَلَّ! Send the Šawāb of whatever Qurān I have recited to Muslim men and women’ so those buried in the cemetery will intercede for him on the Day of Judgement.”

(*Sharḥ-us-Ṣudūr*, P311)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Šawāb of Sūrah Iklāṣ

Ḥaḍrat Sayyidunā Ḥammād Makkī رَحِمَهُ اللهُ عَلَيْهِ said that one night he went to the graveyard of Makka-tul-Mukarramah where he fell asleep. (In the state of dream) he saw that the deceased buried in the graves were standing in groups. Seeing them, he asked as to whether the Day of Judgement had taken place. They replied, ‘No. The thing is, a Muslim brother recited Sūrah Iklāṣ and sent us its Šawāb which we have been distributing among ourselves for a year.’ (*Sharḥ-us-Šudūr bāb fī Qirā-at-ul-Qurān lil Mayyīt*, P312)

## A Well for Umm-e-Sa’d رَضِيَ اللهُ عَنْهَا

Ḥaḍrat Sayyidunā Sa’d bin ‘Ubāda رَضِيَ اللهُ عَنْهُ asked, “Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! My mother has passed away (I want to give some Ṣadaqaḥ (charity) on behalf of her), which Ṣadaqaḥ would be the best for her?” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Water.’ So, Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ got a well dug and said, “This is for Sa’d’s mother.” (*Sunan Abū Daood Sharīf*, V2, P53, Ḥadīṣ 1681, *Dar-ul-Fikr Beirut*)

Dear Islamic brothers! Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ declared that the well was dug for Sa’d’s mother, which meant that the digging of well was aimed at donating Šawāb to the mother of Sa’d رَضِيَ اللهُ عَنْهُ. The foregoing narration also made it clear that there is no harm for the Muslims in relating a goat or cow etc. to saints by saying sentences like, ‘This is the goat of Sayyidunā Ghauṣ-e-Pāk رَضِيَ اللهُ عَنْهُ’ as it also means that the sacrifice of this goat is

aimed at just donating its Šawāb to Sayyidunā Ghauš-e-A'zam رضى الله عنه. Normally, people also relate sacrificial animals to each other; for example, if you ask a person who is wandering along with his sacrificial cow as to whose the cow is; he will reply, 'Mine' and it is not considered objectionable either. Therefore, if there is no objection to saying such sentences, no objection can be raised to saying 'This is the goat of Ghauš-e-Pāk' as well. In fact, Allah عز وجل is the real Owner of each and every thing. Moreover, whether it is the sacrificial cow or the goat of Ghauš-e-Pāk, the name of Allah عز وجل is mentioned at the time of slaughter of each sacrificial animal. May Allah عز وجل remove satanic whispers!

أَمِينَ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 17 Madanī Pearls of Donating Šawāb

1. One may make the Iṣāl-e-Šawāb<sup>1</sup> of each and every deed such as Farḍ, Wājib, Sunnah, Nafl, Ṣalāh, fasting, Zakāh, Ḥajj, delivering a speech or Dars, travelling with a Madanī Qāfilah, acting upon Madanī In'āmāt, call towards righteousness, studying a religious book or making individual effort etc.
2. Holding gathering for the recitation of the Holy Quran and serving meal to participants on the 3<sup>rd</sup>, 10<sup>th</sup> and 40<sup>th</sup> day of someone's death or solemnizing his death-anniversary are all commendable deeds, as these are also the means of

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<sup>1</sup> The act of sending the reward of good deeds.

Iṣāl-e-Šawāb. By Sharī'ah, the absence of the proof of impermissibility about holding such rites is itself a proof of permissibility. Moreover, living people's making supplication for the deceased is proven by the Holy Qurān and the whole concept of Iṣāl-e-Šawāb is based on this Qurānic proof. Therefore, verse 10 of Sūrah Ḥashr, part 28 says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

And those who came after them submit: O our Rab! Forgive us and  
our brothers who preceded us in the faith

3. The expenses for the meals served on Sawyam (the 3<sup>rd</sup> day of demise), death anniversary etc. can be paid from the bequest of the deceased provided all the inheritors are adult and they all give consent either. If even a single heir is not adult, it is extremely Ḥaram to do so. However, an adult inheritor can arrange for the meals from his own share. *(Mulakhkhas az Baḥār-e-Sharī'at)*
4. If the family of the deceased cook food on Sawyam, only the Faqirs (destitute people) may eat from it (the rich should not). *(Mulakhkhas az Baḥār-e-Sharī'at)*
5. Iṣāl-e-Šawāb may be made even to a day's old deceased baby; Sawyam etc. may also be held.

6. Šawāb may also be offered to the living Muslims and even to those who have not yet been born.
7. Šawāb may be donated to Muslim Jinns as well.
8. Solemnizing Giyārḥwīn Sharīf, Rajabī Sharīf (the death anniversary of Sayyidunā Imām Ja'far Šādiq رَضِيَ اللهُ عَنْهُ on the 22<sup>nd</sup> of Rajab) etc. is permissible. It is not necessary to serve pudding in a “Kūndā” (an earthenware pot used to serve) only; it may be served in other plates etc. as well. It may also be brought out of the house.
9. The meal served for sending Šawāb to the saints is called ‘Naẓr-o-Niyāz’ (in Urdu). This Niyāz (meal) is “Tabarruk” (Sacred) and may be consumed by the rich as well as the poor.
10. Serving the meal of Iṣāl-e-Šawāb to guests is not a condition; if the family members eat it themselves, there is no harm in doing so.
11. If one makes the intention of sending Šawāb to saints for the meal he eats each time, it would be wonderful. For example, at the time of breakfast, he may intend, ‘May the Šawāb of this breakfast reach the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as well as all other Prophets عَلَيْهِمُ السَّلَام through him!’ Similarly, at the time of lunch, he can make intention, ‘May the Šawāb of this meal that I have eaten (or will eat) reach Sayyidunā Ghauš-e-A'ẓam رَضِيَ اللهُ عَنْهُ as well as all other saints عَلَيْهِمُ الرَّحْمَان!’ Likewise, at the time of dinner, he may intend, ‘May the Šawāb of this meal that I am about

to eat reach Imām-e-Aḥl-e-Sunnat Imām Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ as well as all other Muslim men and women!’

12. Whether Šawāb is donated before the meal or after the meal, it is correct in both ways.
13. If possible, reserve 1% money of your total daily sale (rather than daily profit) for the Niyāz of Ghauṣ-e-A’ẓam; the employees should save at least 3% of their monthly salary with the same intention. Either distribute religious books or spend this money on any virtuous act. In’shaa-Allah عَزَّوَجَلَّ you will see its blessings for yourself.
14. “Dāstān-e-‘Ajīb”, “Shahzāday kā Sar”, “Das Bibiyon kī Kahānī”, and “Janāb-e-Sayyidaḥ kī Kahānī” etc. are all fabricated and false tales; never read them. A pamphlet entitled ‘Waṣiyat Nāmaḥ’ (Will) consisting of the dream of a man called “Shaykh Aḥmad” is distributed; it is also false. This pamphlet mentions the benefits of getting it photocopied and distributed in a particular quantity and harms otherwise; do not believe it at all.
15. Even if Šawāb is donated to innumerable Muslims, it is hoped by the grace of Allāh عَزَّوَجَلَّ that complete Šawāb will be given to each of them. It is not so that Šawāb will be divided amongst them. (*Rad-dul-Muḥtār*)
16. The Šawāb of the one donating Šawāb is not reduced at all; rather, it is hoped that he would get Šawāb equal to the total amount of Šawāb he donated to each and every

person. For example, someone performed an act of piety for which he was given (the Šawāb of) ten good deeds which he donated to ten other deceased Muslims. Now, each of the deceased would get ten good deeds and the sender of Šawāb would get one hundred ten. If he donated Šawāb to one thousand deceased, he would get ten thousand ten and so forth. *(Mulakhkhas az Fatāwā-e-Razavīyyah)*

17. Iiṣāl-e-Šawāb may be made to the Muslims only. Making Iiṣāl-e-Šawāb to a disbeliever or an apostate (Murtad) or calling them ‘Marḥūm’ is Kufr (blasphemy).

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Method of Iiṣāl-e-Šawāb

The intention of heart is sufficient for the donation of Šawāb. For instance, if you give a rupee as charity or recite Durūd once or tell someone a Sunnaḥ or carry out call towards righteousness or deliver a Sunnaḥ-inspiring speech or perform any other good deed, you should make intention in your heart like this: ‘May the Šawāb of the Sunnaḥ that I have just told reach the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Šawāb will reach him. Further, Šawāb will also reach to all of such people for whom intention was made. In addition to the presence of intention in heart, utterance of verbal intention is a Sunnaḥ of the blessed companions عَلَيْهِمُ الرِّضْوَان as mentioned in the Ḥadīṣ which describes that Sayyidunā Sa’d رَضِيَ اللَّهُ عَنْهُ had a well dug and then said, ‘This is for Sa’d’s mother.’



## The Traditional Method of Iṣāl-e-Šawāb

The Muslims' traditional method of donating Šawāb especially for serving meal is very nice. The method is as follows:

Put in front all such meals or a little portion from each item along with a glass of water whose Šawāb is to be donated. Then, reciting اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ, recite Sūrat-ul-Kāfirūn once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
 قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۚ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۚ  
 وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۚ وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ۚ وَلَا اَنْتُمْ عٰبِدُوْنَ  
 مَا اَعْبُدُ ۚ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۚ

Recite Sūrah-tul-Ikhlāṣ 3 times:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
 قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۚ وَلَمْ يُولَدْ ۚ  
 وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

Recite Sūrah-tul-Falaq once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Recite Sūrat-un-Nas once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ ۝  
الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Recite Sūrat-ul-Fāṭiḥah once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Recite the following once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْمَرْءَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ  
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝  
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۖ  
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ  
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Then, recite the following five verses:

وَالَهُ كُفِّرُوا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝

(Al-Baqarah, Ayah 63)

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

(Al-A'raf, Ayah 56)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

(Al-Anbiya, Ayah 107)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

وَحَاتَمَ النَّبِيِّينَ <sup>ط</sup> وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

(Al-Ahzab, Ayah 40)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ <sup>ط</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

Now recite Durūd

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَالْهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ <sup>ط</sup>

صَلُوتٌ وَسَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ <sup>ل</sup>

وَسَلَّمَ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ <sup>ع</sup>

(Aṣ-Ṣaffat, Ayah 182)

Now, raising hands, the reciter of ‘Fātiḥah’ should loudly say “Al Fātiḥah.” All the attendees should recite Sūrah Fātiḥah in low voice. Then the reciter should make the following announcement: ‘Dear Islamic brothers! Donate me the Ṣawāb of whatever you have recited.’ All the attendees should say, ‘We

have donated it to you.’ Now, the reciter may make Iṣṣāl-e-Šawāb. Before mentioning the wording for donating Šawāb, I would mention the Sūrah etc. that Imām-e-Ahl-e-Sunnat A’lā Ḥaḍrat Maulānā Shāḥ Aḥmad Razā Khān عليه الرحمة الرحمن used to recite before Fātiḥah:

## Method of Fātiḥah of A’lā Ḥaḍrat رحمته الله عليه

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكٌ يَوْمَ الدِّينِ ۝  
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝  
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Once:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۝ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
 الْأَرْضِ ۝ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۝ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۝  
 وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۝ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۝  
 وَلَا يَئُودُهُ حِفْظُهُمَا ۝ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

3 Times:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ هُوَ اللَّهُ أَحَدٌ ۖ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۚ  
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

## Method of Supplication for Donating Šawāb

Yā Allah عَزَّوَجَلَّ! Bless us with the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have performed to date, not according to our faulty worships but according to Your immense mercy; and send its Šawāb on behalf of us to the court of Your Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Through Your beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, send its Šawāb to all other Prophets عَلَيْهِمُ السَّلَام, all the blessed Companions عَلَيْهِمُ الرِّضْوَان, and all the noble Saints رَحْمَتُهُمُ اللَّهُ تَعَالَى. Through Your beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ send its Šawāb to every Muslim human and Jinn born from the age of Sayyidunā Adam عَلَيْهِ السَّلَام to date as well as all those who will be born till the Day of Judgement. During this, mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication get pleased by it.) Then, finish the supplication as

usual. (If a little amount of food items and water was placed in front, mix them into other food and water).

## Be Ware!

Whenever Niyāz or any other type of ceremony is held at your home and the time of congregational Ṣalāḥ approaches during the ceremony, take all the guests to the Masjid for Ṣalāḥ with Jamā'at making individual effort provided there is no Shar'ī prohibition. Ceremonies should be scheduled at such a time that the time of Ṣalāḥ does not fall within the scheduled program so that the participants would not miss Jamā'at due to laziness. There will probably be no difficulty in offering Ṣalāḥ with Jamā'at if lunch is served immediately after Zuḥar Ṣalāḥ or dinner is served after Isha-Ṣalāḥ. Even then, if the time of Ṣalāḥ approaches, the host, the cook, the guest and those involved in serving the food should all offer Ṣalāḥ with Jamā'at. Missing the Jamā'at of Ṣalāḥ just for Niyāz of saints is a grave blunder.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Method of Visiting the Shrines

One should pay visit in the court of the saints from the direction of their feet as, in case of coming from their back side, they would have to bother to look back turning their head. Hence, one should present himself at the shrines of the saints from the direction of the feet of the saint facing the face of the

saint and making his back face the Qiblaḥ. Thereafter, he should stand at a distance of at least two yards and say Salām in the following words.

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then, recite Sūrah Fātiḥah once and Sūrah Ikhlaṣ 11 times (with Durūd once before and after it). Now, raise hands and make Iṣāl-e-Šawāb as per the forgoing method. Mention the name of the saint as well while making Iṣāl-e-Šawāb. Then, make supplication. It is stated in the book ‘Aḥsan-ul-Wi’ā’ that prayers (supplication) are answered in the proximity of the Beloved of Allah عَزَّوَجَلَّ.

Ilāhī عَزَّوَجَلَّ wāṣṭah kul Auliya kā

Mayrā ḥar aik pūrā mudda’ā ḥo

Yā Allah عَزَّوَجَلَّ! May each and every desire of mine be fulfilled for the sake of all of Your Beloveds!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



## Recovery from Cancer

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and His Beloved Rasūl ﷺ! الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ have greatly blessed Dawat-e-Islami. Many patients suffering from such deadly diseases declared incurable by doctors have found the cure for their lethal diseases in the Madanī Qāfilāḥ. According to the statement made by an Islamic brother of Maripur (Bāb-ul-Madīna Karachi) ‘An Islamic brother living at Hawk’s bay (Bāb-ul-Madīna Karachi) had cancer; he travelled with a Madanī Qāfilāḥ of Dawat-e-Islami the International non-political religious movement of the Qur’an and Sunnah in the company of Prophet’s devotees.

During the journey, he looked quite sad and disappointed. The participants of the Qāfilāḥ reassured him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a piece of flesh, he felt greatly relieved after the vomiting. Having returned from, the Madanī Qāfilāḥ he went to see a doctor and had his tests done again; he was shocked to see results which indicated that he was no longer suffering from cancer. الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ he regained his health.

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

اَللّٰهُمَّ هَبْ عَلٰى هٰذَا السَّلاَمَةِ عَلٰى سَيِّدِنَا مُحَمَّدٍ اَلْمُرْعَلِيْنَ اَنْ يَّكْتُمُوْا اَقْوَامًا مِّنَ النَّاسِ يَنْتَحِيْنَ الرَّجِيْزَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madinah [Karachi], the Ijtimā' is held at Faizān-e-Madinah, Mahallah Saudagrān, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madinah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

مکتبۃ المدینہ

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